

THE
FOXONIAN
Quakers,
DUNCES LYARS
and SLANDERERS,
Proved out of
GEORGE FOX's Journal,

And other Scribblers;

Particularly *B. C.* his *Quakers no Apostates, or the Hammerer Defeated*: A manu-enis, as is said, to *G. C.* (as he sometime wrote himself) *Guilielmus Calensis*,
alias, *William Penn*.

Also a Reply to *W. C.* (a Church-man, the Quakers Advocate) his *Trepidantium Malleus Intrepidanter Malleatus*, &c.

TITUS I. XII.

~~Notes del Lucas, xana Sophia, portugies appyza~~

By *Trepidantium Malleus*.

LONDON: Printed for *W. Marshal* at the Bible in Newgate-street, and *J. Marshal* at the Bible in Grace-church-street, near Cornhill, 1697



LIBRARY OF THE UNIVERSITY OF TORONTO

UNIVERSITY OF TORONTO LIBRARY

Holdings of the University of

University of Toronto Library

I
co
fu
the
of
rat
his
rat
W
ry
La
for

TO HIS

Anholiness

WILLIAM PENN,

THE

ENGLISH POPE.

IT is notoriously known, when the Old Papists, the Fathers of the Quakers, could neither by Scripture or Reason, confute the Doctrine of Luther and Calvin, they invented and publisht Libels, instead of answers against the Men and their Morals: *Luther* was a Drunkard and had his Familiar: *Calvin* was an Intemperate Man, and would often call for Wine, and they had found the mystery in his name; he was also a second *Lucian*, and by an Anagram, they had found this in his name also.

That their Children, the Quakers, have taken the like method with the best Ministers and People in the World, is so notorious, that it needs no proof; that they have done the like also with some, that, for their Blasphemies and other wicked procedures, have deserted them, is too well known; Mr. Bugg, Mr. Pennyman, Mr. Keith, Mr. Crisp, are Madmen, &c. I therefore can expect no better Treatment.

I am charged, by B. C. the Quaker, and by W. C. the Churchman, their Advocate.

1. With Love-Melancholly, and what Confessions I made on that Subject.

2. With being clapt up in a Mad-house (*BOX*)

3. With high demands for Preaching, and what befell me for it nigh Bristol.

To all which, I Answer.

1. That they are stories all False; and I declare, I never heard any such things charged on me by my greatest Enemies, till I read them in their Libels:

2. That I will give to any man Five Pound, that shall prove, that ever I was

in Box, or any such place, One Hour.

* 3. That I never got much by Preaching, but at Brislington, named, I offer'd to give all their dues to a Minister, 10 year Fellow of Lincoln-Colledge, but then Poor, if they would employ him, and I freely gave him his Table also.

Who shall regard a Quaker, who tells a story, That I or my Brother (for he can not tell which) were found in bed with I know who, by an Officer. Not I, for I never heard the story till now; and to be plain, I believe he neither: That also affirms, That Bristol Friends, Steel, &c. never left the Place of their Publick Worship, unless when sick, &c. When I appeal to the whole City (particularly the disappointed Informers) whether, for several years before King James's Indulgence came out, they could find Men or Women there. That also denies, That the Quakers Bow to any Man, except a few Corrupted by us, and Reproved by them: When it is so notorious to all the World. You (their Infallible head) are a great Bow'r, and so a common Idolater; that B.C. imitates you his Master, and continueth the Custome, since his denial of this,

to his, and the Quakers perpetual shame,
as some of them confess.

Who shall regard what this Church
man says after him, that talks of the Fable
of the Mad-House, &c. and in such a style,
as if he were basting thither, or lately
came from thence; Cur, Yelping Cur,
Mr. Woodcock; Goodman Goose, &c.
this is no banter lit amongst Children
Young and Old: Whether, You Sir, were
the Author of the Quakers no Apostates, or
helper to the materials (or rather immateri-
als) of that Book, or only the Licenser, or
Approver, men think as they see cause; no
Book must now go without consent; thus the
Lords Message is stopt, curtail'd or chang-
ed, since it pleased you to set up Ecclesi-
astical Courts, and make Canons to try
the Light by.

What if I should have affirmed stories,
perhaps too true, of friend Green of
Colchester, that Cleveland speaks of,
that bugger'd a Mare; I had been guilty
of too great rashness.

Help, Woodcock, Fox and Naylor,

For our Friend Green's a Stallion;

Alas what hope of converting the Pope,

When the Quaker turns Italian.

And

And that in good time of *Christmas*,
 Which tho' our Friends have
 (damn'd all
 Yet when did we hear, of a curs'd
 (Cavilcer,
 E'er play'd such a *Christmas* gambal?

But thus our matters teach us,
 The intent being well directed,
 Tho' the Devil trapan, the *Adamical*
 (Man,
 The Saint stands uninfect'd, &c.

Had your Friends and Advocates these stories of me by Revelation? as the two friends that came to Henry Windor had of the murther of his Child, and that the Spirit should appear in the Court before the Judge, which proving false, were imprisoned, &c. Is it true, that in Pensilvania some have been put to death on friends Spirit of Discerning? When Christ was Crucified, had you been there; had yott not told five false stories to their one? B. C. talks of my Learning, and that I am now the Champion of the Cause; that my Book was handed up and down the City as an unanswerable Book : I doubt

not but you thought it unanswerable from the time you saw it ; and I thank your scribe (as is said) for contributing his best help to prove it to be so, though you were pleased (unaskt) lately to send me word, You had no hand in the Book ; yet your sophistry is so great and abominable, I cannot understand you. Such a man was Drunk, said a friend, when found to be false, yea with passion, hath been the answer, &c. such Tricks are often among the Perfect ones.

You have lately, to serve a turn, declared, That you believed Imputed Righteousness in the sense we plead for ; the Body of Christ that was crucifi'd, Rose again, and is circumscrib'd in Heaven ; That there shall be a Resurrection of the same Body laid in the Grave ; that you believe 1 Cor. 15. 1c, 21. in a literal sense, without an Allegory, when it was proved upon you, you had Printed the contrary, You made answer That was against Mens Relying on this, &c. as I had it from that good Minister to whom, with others, you said all this.

Oh ! How deceitful are Sinless Men ? Goldney (that Creature in the shape of a man)

man) lately deny'd be said this and that of such a place ; when proved on him at my Lodgings, said, I did not name the place, though I pointed to it and spoke of it ; like him that said, George Fox never said, He was the Son of God ; which when proved, said, No, his words were, I am the Son of God. But there is no end of this Villany.

No Papist shall Lye or Equivocate more for the Church, than the greatest Quakers for the Light ; You having refused the proposals for a meeting, to consider my Questions, and not owning the late Reply, I purpose to trouble you no more.

Pardon me that I begin with George Fox's Journal, a new Folio, Printed lately, since his death, and your large Preface ; if I prove him a Lyar, &c. your Cause falls to the ground, for he was your first Apostle, or rather Deceiver : I doubt as you do not, so you cannot believe the Fables you relate of him.

Some think, You Sir, in another disguise, to be the Author of the book W. C. William Calamus ; I fear it is so, I hope it is not ; if not, I question not but you know him ; I appeal also to you, whether the da-

sign of my Reprimand were to answer both Papers, as he said, when I never saw the first, till I finisht my Reprimand, and then put in a few lines about Cato, &c. or not.

1. To prove G. Keith no Apostate, tho' very Erroncous, and proved the contrary from his charge of Election, &c. Then,

1. The Arminians in their Church are Apostates too, which must not be granted.

2. Then the New Church of England is an Apostate Church from her Doctrine, Discipline and Manners ; which I have done at large, The Union with Rome, &c.

Is this an answer to say I am no Arminian ? What then ? Are such as be, Apostates ? You are an Ungrateful Wretch thus to reflect on the Church of England ; What if I were ? my Argument leads me to it ; I am provok'd to it ; yet the New Church I reflected on ; my work lay not so much with them that own her Doctrine or Old Discipline, that keep from the Lords Table, Men Ignorant, Scandalous, Contentious, that use not the new uninjyn'd Ceremonies, owing to the High Altar, &c. What is he, that writing of Reprobation, could not distinguish between a Non possibile ,

¶

possibile, and a Non futurum? Who says, God makes any mans Salvation impossible? others, besides G. Keith, have denied it: God hath made my being unable to flee, a non possibile (naturally) but ne'er ordain'd my being born in Constantinople so; he made it a non futurum: so of Christ's Legs not broken, he made it not an impossible thing, but a thing not future.

2. My design was to reprove him, for favouring the Foxonian Quakers, whom I proved to be Blasphemers, Impostors, &c. by proofs not commonly known, therefore I intituled my Book a Reprimand, not a Vindication; I dare appeal to you whether things are not so, and therefore such is he; as if unparalleled Lying, Rudeness and Impertinencies had contended, which should make his Reply most Infamous.

To all this account of the Foxonian Quakers, he replies, without attempting to vindicate them, We are Fools.— and he hath found me, I thank him; very good Company; worthy good men of his own communion, and zealous for it too, as Mr. Bugg and Mr. Snake, for so I us'd to call him, seeing he puts not his name to

his book as I do not to mine, yet all know
 the Authors. Mr. Keith's being my
 Tutor, I laugh at it; I speak it without
 vanity, and I suppose he knows it, he need
 be no more my Tutor, than I his; nothing
 is more evident to me, that W. C. wants
 not only a Tutor but Schoolmaster, to teach
 him to make True Latin and Verse, as the
 after account will prove; I take him to be
 a man of no True Learning, though a
 man of some wit, only childish terms and
 nauseous phrases sometimes spoils that too;
 the broken Latin Sir, looks like yours,
 who have little knowledge of that Tongue,
 less of the Greek, though you once would
 venture upon a criticism, forsooth, with
 Mr. Faldo, *ωτιζω*, which occasions a little
 merriment, there are that know your Ex-
 cellency lies not that way, but in some other
 parts of Learning, Politicks, History and
 Theology.

Thine in the Light,
 without the Outward Name.

THE

THE
FOXONIAN
Quakers,
DUNCES, LYARS
and **SLANDERERS;**
Proved out of
George Fox's Journal, &c.

PREPARE thy Ears, Reader, to hear Legions instead of History, and Fables, as prodigious as those in Father Cressy's *Church-History*, both fit to be lookt into these Winter Evenings, when Stories are most acceptable for Merriments sake: *Mahomet* was but little skill'd in this trick

trick when on the back of his Elborac he rode up to Heaven, receiv'd the Law, and came back again: By the way, I have it from good hands, that Dr. Popcock avery'd, *That the story of the Dove in his Ear, was a Fable; that he found the Turks knew nothing of it; and that Grotius confess'd to him, he took up the story only on common fame.*

Cressey makes no bones of Miracles by a Parenthesis (*Who was raised from the Dead*) Jacob Beoman and Muggleton, had their Lying Wonders, and all to prove their contrary Messages from God, foretold. *2 Thess. 2. 9.* But the greatest wonder was, That these Impostors were regarded; a Distempered Body and Mind, may make Men imagine strange things. A late Author of more wit than Honesty, in his *Interest of Reason in matters of Religion*; seems much to doubt, *Whether Mahomet knew himself to be an Imposter, but having the Falling-Sickness, did think the Angel Gabriel did appear to him, &c.* What shall we then think of the story of *Sergius the Monk, and his Indoctrinating his Young Pupil, who never knew*

knew Letters? For Popish Miracles, I believe the *Rosary*, scattered up and down at *Hounslow-Heath* (where only King *James* appear'd as a Man of Valour) did more good against Popery, than all the Learned Tracts of Bishop *Tillotson*, and Bishop *Stillingfleet*, tho' all were as gravely told as *Fox's Journal*, full of *Heresies*, *Lying Wonders done in a Corner, Revilings*; what passages were for *Oliver* and against the *Stuarts*, are left out; so those words, *G. F. the Son of God*: Did not the Prophets words continue the same in all Changes? yet this was the man who was call'd, as *Simon Magus*, *The Mighty Power of God*; but his Wickedness was so great in pretending to bring contrary *Messages from the Lord*, that Thousands of Quakers abhorr'd and disown'd him as a Deceiver, &c.

Mr. *Penn*, in his large Preface, says, *The Quakers declar'd, a Perfection from Sin, but held not a Perfection in Wisdome and Glory in this Life*: Well, Friends had once no Sin, whatever they have of late; the Ranters, from whom they came and derived some pure Principles, thought

thought Drunkenness no sin, nor Uncleanness, for there could be no *Adultery* among those old Friends, for *Adulterium quasi ad alterum*; and that was impracticable among them, for they were *Corpus Unum*.

But Oh! the Wonderful Humility and Modesty of Mr. Penn, that Confesseth, *They be not so Wise and Glorious as they in Heaven*: No truly, not many of them so wise as those accounted here on Earth; not Wise, but Other-wise.

Mr. Penn tells us, G. Fox on a high Mountain in York-shire, had a Vision, He saw People as thick as motes in the Sun, that should in time be brought home to the Lord: Many, saith he, had Convincements, who are now at Rest, Thomas Salthouse, James Naylor, &c. Well, whoever had Convincements, it is doubted, by Thousands of Quakers and others, whether William Penn had ever any Convincements, except of the Folly of this People, and how soon he might take the Chair, when George was gone, and play King or Pope with this Ignorant Tribe: What

is

is James Naylor honoured by him ; that unheard of piece of Blasphemy, whom many Quakers cannot endure to hear of ? I knew a Man born in the same Town with him, who told me, *How all began with Spiritual Pride ; after he was a great Repeater of Sermons, he would bear no more, he knew enough, &c.* What if Friends should come to Mr. Penn, or Benjamin Coole, or others, in the name of the Lord, to lay aside their Perriwigs ; would they obey ? No, no, but laugh at it : How can they then expect that others should on these pretences, throw away the Ordinances of Christ ? Richard Richardson, a great Quaker, hath written a Book against Perriwigs, how Condemned they are by Sober Heathens, Antient Christians, &c. at last he tells us, *How John Mülliner, (a Friend) about Northampton, was made to leave that Trade, and to burn one of his Perriwigs before his Servants ; that John Hall, a great Man sitting in a Meeting, was shaken by the Lords Power, and so pull'd off his Perriwig, and threw it away : Now were not these Inspired ? What means the New Colledge to teach Inspired*

spired Persons to Preach, &c. Did not our Preface-Maker threaten Frends, If such orders of his were not observed, to break their Meetings, though he seems to write so zealously for the sufficiency of the Light in Man, &c.

A Collection out of G. Fox's Journal.

WE have here the account that Margaret Fell, the wife of G. Fox (once of Judge Fell) gives of her Husband, it is laden with Impertinencies, and little circumstances of his Life.--- At last she tells us, How when he came into the Steeple-House, she hearing him, cryed out, *We are all Thieves, we are all Thieves, we have taken the Scriptures in words, and have known nothing of them in our selves: That Thomas Salthouse followed him: I knew him, he was an Idle Vagrant; never did work, that they were at last weary of him, and would have him work; once I met him, and he urged that of Paul against us, these hands have ministered to my Necessities: so would Fox say, yet neither of them would work: Who would regard such shameless Beasts?*

G. Fox's

G. Fox's Journal.

I had a Gravity and Studioyness of mind, when young, above others.— I took care not to eat or drink much.— I kept to Tea and Nay; my Relations were about to make a Priest of me, but they made a Shoemaker of me; when I was with my Master, he was Blessed, when I left him he broke.— People generally loved me for my Innocency and Honesty.— I saw many possessed not what they professed.— I was a long time almost in despair; and I walked many Nights by my self: Priest Stephen wondred at my Answer, why Christ said, My God, My God, why hast thou Forsaken me: I said, He dyed for the Sins of Men, and dyed not as God:— The Priest said, it was a good full answer, such as he had not heard; afterwards he would highly applaud me, and what I said to him on the week days, he would Preach in First Days, for w'ich I did not like him.— I was so dryed with Sorrow, that they could not get one drop of Blood from my Arm or Head.— I would not go to Marriages, but Visit after, and if they were poor, I would give them some Money, &c.

They

They that set up for Great Persons, often tell us of the Convictions of their Childhood, though nothing to what others have known that keep silence : I suppose his Dulness made his Parents make a Shoomaker of him, when they saw he was not fit to be a Priest ; like him that said to the maker of an Image of Christ, of a knotty piece of Wood that would not do, *If you cannot make a God of him, make a Devil of him.* Well, But why followed he not his Trade ? I believe, if the Truth were known, he was such a Blockhead he could never make one pair of Shoos well, and if his Shoos were no better than his Teachments, he could not live by that Trade, and so tryed another ; I believe not a word of the story of Mr. Stephens, a Child of 10 year old might answer as well.

Well, George was a Mad-man too, was in Despair ; he was then tempted to commit sin ; he tells not what ; was here not Love Melancholy ? No doubt this poor Shoomaker was Ambitious of the honour and wealth he got by Marryage and Speaking. I doubt, Reader, whether

whether thou art able to believe, a Minister should Preach on the Lords Day, what he got from a Quaker week days, especially such a Notorious Dunce as this, who was not able to express himself, but others must word his thoughts for him, and so is this Book no doubt changed to purpose.

Now for his Revelations.

Nigh a Gate, a Consideration arose in me, all Christians are Believers, both Protestants and Papists; and the Lord opened to me, that if all were Believers, then all were born of God. Make Sense of this, or Truth, Reader, if thou canst.

At another time in the field, the Lord opened to me, That being bred at Oxford and Cambridge, was not enough to fit a Man to be a Minister of Christ; and I stranged at it: I would take my Bible and go into the Fields and Woods, and told my Friends, It is said you need not that any Man teach you, but as the Anointing teacheth them, and the Lord would teach them himself.

Then I met with a sort of People that said, Women had no Souls; but I told them, Mary said, My Soul doth magnify the

the Lord. Choice Observations, Reader, and no doubt we have here the choicest flowers of what he laid up, gathered by Friends.

When I had these openings, many troubles and temptations came upon me; in the Morning I wished for Evening, and in the Evening for Morning; the Openings answered one another; many Openings I had of Scripture and the Revelations: Wonderful Ones no doubt: I sat in hollow Trees by day, and walked mournfully by night; Yet none of us reported, he was in a Mad-house at Box, &c, Then, even then; I heard a voice, saying, There is one Jesus Christ, who can answer to thy condition. If this were examin'd, perhaps we should be told, this was not vocally but mentally, an inward voice (that is motion) might serve the turn. One Brown had Prophecies and Sights of me on his death bed; and he spoke openly of me, and what the Lord would bring forth by me: I prayed, when the house seemed to shake, and they said, It is now as was in the Apostles' days. Perhaps two or three giddy Women might

thus

thus prate ; and that is enough for a Quakers Miracle.

I was come up in Spirit through the Flaming Sword, into the Paradise of God. I knew nothing but Pureness, Innocency and Righteousness ; so that I was come up to the State of Adam before he fell ; the Creation was opened to me ; I was at a stand, whether I should practice Physick for the good of Mankind, seeing the natures and Vertues of the Creatures were so opened to me. Wonderful Depths were opened to me, beyond what words can declare, p. 200. All I meet with cannot bear man's coming to Adam's state before he fell : Reader, Tremble at the next Blasphemy. How then can they bear to hear of man's coming to the measure of the fulness of Christ ? which he before said he did.

Observe, Reader, what Nonsense and Impertinencies are in these Openings ; I doubt not, Drunkenness and Swearing are no sins, in comparison of such belying of God. Whoever said, It was enough to go Oxford to be made a Minister. No, many there, and that come from thence, are too Ignorant to be such ; I knew one there, a good Schollar,

Schollar that Preacht, that could not tell me whose Wife Sarah was, how many Tribes there were.— I knew another, who when he preacht on 1 Eccles. 2 began thus, *Vanity at the first was but a little imp, but now it is grown to such an exuberant Whale, that it can swallow three Jonas's at a morsal,* &c. I have heard of one in *Exon Colledge*, coming down late to dine in the Hall, was asked the reason, *Oh, said he, I was reading the pleasantest story that ever I read in my Life, if it be true;* What story, said they, then he began to tell the story of *Joseph and his Brethren.*

Now Friend *George*, it is opened to me, that it is not enough for a man to be brought up in a Shoomakers-shop to be made a Minister. *The Lord would teach them,* &c. Some kept to this, and cared not for any mans teaching; but after all, *George* sets up for a Teacher himself, contrary to his first sayings, when *You need not that any man teach you.*— Is none of the *Hereticks* he had, Detected; for *John* at that time, taught them by his Epistle. *George* was *Adam's* equal for Perfection, and what

what Christ's too? yet the aforenamed Goldney (a famous or rather infamous Quaker) among other notorious untruths by him and Wyat, denied, That any Quakers held Perfection; no not George Fox himself; for I knew him, said he; then run on, Thou art a Liar, Report, and we will Report; Report, and we will Report. Had George been a Physician, none had cur'd half so many as he had kill'd; why had he not acquainted Physicians of those Vertues and Operations of the Creatures Opened to him for the good of Mankind? No, no, the Cheat had then soon been discovered: How did Mr. Penn, and other Friends, like the Pudding that George put Herbs into, &c. when they were almost choakt with eating it? Truly I believe they had rather have been at a Friends Spiritual Supper at Bristol, who invited several, all sat an hour, or more, at the Table, none were helpt, nor did Eat, the meat carried away, Friends, I invited you to a Spiritual Supper; which made some Quakers jocque, when one said, Truly he found great refreshment there: I could

prove all, if they dared to face me.
On goes George.

The Lord said to me, go to such a Steeple-house, and testify against that Idol and the Worshippers there. — I cured a distracted Woman. — Many were cured of Infirmities; and Devils were cast out. One hearing a Priest in a Steeple-house, the word of the Lord came to him, dost thou not know my Servant is in Prison; so he came to me. — One said of me, there was never such a Plant bred in England. O Pharisaical Vain-glorying! I was moved of the Lord to put off my Shoos, and to go through the City of Litchfield, and cry, Woe to the bloody City of Litchfield; I saw in the street, a pool of blood, and my feet were warm; I knew not what it was; but I was told, in Dioclesian's time, Thousands of Christians were there Martyr'd; so I was to go without any shoos in their blood. — Who can believe this Fable? One said to a Justice of Peace, an Angel came in at Beverly Church. — It was I, said George. Observe the trick, he soon got in and went out.

It was strange to see a man come in without a Band. Bands and Hathbands
were

were once condemned by the Infallible Spirit, as well as Lace and Ribonds. — I cryed, preach freely. (Did George do so ?) People were moved by my Groans. Did he not groan on purpose ? I saw a Profession without a possession. See how proud the Fool was of a common Gingle going up and down among Illiterate Countrey People. When they saw the man with leathern Breaches come in, the Priests would be gone ; Terror surprized the Hippocrites. Some of them would say, The Hireling fleeth, but forgot it was when the Wolf cometh, the Quaker. I had a Vision of a Bear and two Mastiffs that should pass by me and do me no harm. — which was the Constable. So may we call every idle dream a Vision from the Lord.

Meat was set before me, as I was about to Eat, the word of the Lord came to me saying, Eat not the bread of him that bath an evil eye. (that is, a thought or motion arose) Immediately I arose from the Table, and eat nothing, &c.

Every Whim was at first a word from the Lord, till they mistook Places, Persons and Things, and their Folly

To all men. His Miracles were no more real than Popish ones of the *Rood of Grace, Christ's Blood, the blood of a Duck in a vial, &c.* when he tells of Outward Ordinances, know Reader, the design of this Book, is a Lye in this thing; We affirm, That as Food or Phisick lookt on, handled, tasted, neither kill hunger nor cure pains; so the bare talking or knowing of Scripture, will not do without a deep impression on the heart; yet the work of God lies with the head for knowledge, as well as with the Heart for Grace. Must Men Experience Scripture, and know it after? They were of old commanded to teach their Children the Law: Christ said, *How readest thou?* None said, *Theeves, Theeves.*

I thought to have gone on to George's Epistles, full of Blasphemy and Falshood but I grow weary of such fluff; and I suppose so doth the Reader too.

After this Impostor and False Prophet, condemned teaching by Man, but by the Light; he becomes a Teacher himself; after he disown'd all Courts himself, *The Light was Sufficient, He pretends,*

pretends a word from the Lord to set up such Assemblies, by them was the Light tryed ; thousands of Quakers seeing this bare-faced Iniquity, hated him for his Hipocrisie. The Author of the *Spirit of the Hat*, cries out, *O Popery ! O Prelacy ! O Presbytery ! This was the thing we condemned in them.* — Mr. Rogers wrote smartly against them, and tells you what a bag of Iniquity Friend George was : Whereas George call'd Ministers *False Prophets* ; they were, strictly, neither false Prophets nor true ones ; they were True Teachers, but pretended not to Prophesie. George Fox, in another book I have seen, calls the *Scripture*, and names Matthew, Mark, Luke and John, *Dust*, &c. *Papers sent forth for detecting Error*, p. - 6.

In Epistles I lately saw, George Bishop wrote to the King and Parliament, *That the Quakers were Innocent ; in no Rebellion not Disaffected to him.* Yet he, and Fox, and others, cursed the Presbyterians for attempting to bring in the King ; and when he came in, they wrote to him of their Love to

him and Faithfulness. *George Fox* would call his Writings, *The word of the Lord, the word of God*; though this was too high for Scripture, only for Christ and their words. Mr. *Crisp*, a Reformed Quaker, in his *Babel builders unmasking themselves*, hath made a Collection of their Abominable Errors and Blasphemous Assertions, taken out of *Burroughs's Works*.

That the Sufferings of the Quakers were Greater, and more Unjust, than those of Christ and the Apostles; for those, said he, suffered by Law, and in some respect, by a due Execution of Law. p. 279.

In another Book he tells the story of *Solomon Eccles*, a great Prophet, a Famous Man, who burnt on Tower-hill his musical Instruments worth about two hundred pounds; as *Cruso* says. He was a great *Foxonian*; and after *John Story*, a Quaker, had condemned the Courts *Fox* set up, *Soloman Eccles* came to him (as I have had it also from a Quaker then present) desiring to speak with *John Story*, who craved excuse, being very Sick and in constant expectation of Death: Tell him, said one of *Eccles* his

his Companions, Solloman Eccles hath
 a message to him from the Lord ; when
 they were admitted he thus said,
*O John Story thou hast condemned the
 Ordinances of Jesus Christ, Womens
 preachings and Womens meetings, the
 Church and Bretbren have bound thee on
 Earth, and thou art bound in Heaven.* --
*Be reconciled to George Fox, who is Gods
 Friend, and the great Apostle of Jesus
 Christ, this is the word of the Lord to thee,
 This year shalt thou dye, because thou hast
 taught Rebellion against the Living God :*
 He replied, as the Quaker present
 told me, *I expect to dye in a few hours ;*
yet I know the Lord sent you not : But
see the Goodness of God to detect such
Villany ; the Man Recovered, and
Liv'd four or five year after ; now if
he had dyed, what a famous Prophet
had Sollomon Eccles been ? Pray prophe-
cy next, Thus saith the Lord, This
winter ! O this Winter ! there shall be Snow
and Ice ; yea, I say, Ice and Snow ; yet
the next Summer, many Flowers shall be
seen in your Gardens ; yea, much Corn in
your fields, and not only so, but much fruit
upon your Trees, for so it is reveal'd unto

me, and by this you shall know that I am a True Prophet : But suppose none of this should be, why then all was understood, not *Carnally*, for that is nothing, but *Spiritually* : This Reformed Quaker protest to me, *No men can understand them by their words.*

I mention not *George Fox* in his Journal, comparing the best of Men with the worst of Men, the Holy Labourious Ministers of Christ, to *Baal's Priests, Sorcerers, Judas, the Devil himself &c.* this is so common : Vast is the difference between Preaching for hire, and taking hire for Preaching : The Priests under the Law, liv'd by the Altar, and a good Livelihood they had ; can words be plainer than those of St. Paul, *As they that waited on the Altar liv'd by the Altar, so hath the Lord ordained, that they which Preach the Gospel shuld live of the Gospel,* 1 Cor. 9. 6. 7. Now, how is a Man said to live on any Employment ; but to have a Competency (at least) for himself and his, and to lay up for wife and Children, and himself too, against Sicknes and old Age : The Disciples

To Mat. 10. As Labourers were so worthy of their Hire, that they were to be provided for by their Hearers; they were forbid to carry Money of their own; the thing is quite contrary to what our Perfectionists would drive at; Christ worked then Miraculously, and they were commanded to Trust Providence.

Paul took Wages of some Churches, and Robbed them, as we say, *I shall Rob you, if we take freely;* he told the *Corinthians,* *He had power to forbear working,* which was enough, as well as Barnabas and other *Apostles:* If he wrought, he complained of it to them, and lays the fault on them: Must we be reviled too, or stoned, because he was? But I pray when did *Fox* work? If any say, he had much other work; Paul had more, *The care of all the Churches lay on him:* Paul bid. *Timothy give himself wholly to those things; Meditation (or Studying) and Reading.* 1 Tim. 4, 13. How many pair of Shoos, I pray, did friend *George* make, after he got so well by Speaking? He grew Rich, he eat the fat and drank the sweet, and

so the poor Shoomaker preaches up his Mortification. You shall find how much *George* was concern'd at what others said of him; I have heard of one much concern'd this way, and ask'd one, *What do men say of me?* He replied, *Fools say you are a Wise Man, and Wise Men say you are a Fool; and I pray which thin' you?*

This Journal of *G. Fox* is now taught in their Publick Schools, and read instead of Scripture in their Families from day to day; This, in a word, is become the Quakers Bible: they often have written against our Bible, I now have written against theirs: *Iam Summus ergo Pares.* Not only do the followers of *George Keith* condemn this *Fox*, as a Notorious Deceiver and Impostor, but the *Harp-Lane* Quakers disown his Discipline, as the *Womens Meeting*, &c. though they are corrupt, as to his Doctrine about Christ. — with the *Grace-church-street* Quakers, who own both Doctrine and Discipline. Well, *G. Fox's* Wife, once *Margaret Fell*, tho' past Child-bearing, was to have an Isaac, the Midwife was sent for, but nothing comes

comes, yet this was the Marryage that
was a type of Christ and the Church.

I commend *George* among all the
lyes he tells, he added not this, That
they who went to Convert the Pope,
according to their expectation, could
by Inspiration speak to him in his own
Language : I have not so much Char-
ity to believe that Conscience or Mo-
desty kept him from this, but an open
Notorious Confutation ; Friends how-
ever made bold to whisper this among
themselves, and have been so impudent
to tell me so. That his followers differ
about their sentiments, concerning the
Trinity and Scripture, yet they care
not for that, whilst they all keep to
the fundamentals of their Religion,
that Men put not off their Hats, nor the
Women Kirsey, but both say *Thee* and
Thou. There are about One Hundred
Thousand that have followed him, as
has been computed ; these make Hea-
thens Christians, and Christians Hea-
thens. It is expected when *Muggleton* is
dead, his Journal will be Printed also,
and his prophesies, as some of his Disci-
ples tell us ; though *Fox* and he
damn'd

mn'd one another as False Prophets times without number.

He that would know more of George Fox's Ignorance, Lyes, &c. Read his great mystery and b:ttledore a large Folio also. They, the Quakers, can tell who are are Saints; who are Devils, who Apostates, without speaking a word. He denies, p. 99. That Christ has a Humane Body or a Humane Soul. Asserts plainly, That the Soul of man is a part of God, that it came from him and goes to him again. p. 272. and p. 99. That Christ is not distinguisht from the Father, if as Penn pleads, he meant Separat:; then George, though Inspired, was ignorant of words; and in the name of the Lord condemned them that rightly used them. You are, says he p. 114. conciev-ed in sin; David did not say, You are, but I was, - Profoundly answered: His answer to Dr. Owen's Chatechism, is fit only for Laughter.

He answers John Gilpin's Book, (a book worth reading) of Quakers bewitch'd. That he was Drunk after he left the Quakers, and a Warrant was out for him; the usual Answer. Page 244. The Immor-

tal Seed are the Saints, and then they are not Dust and Ashes; Abraham was so: In his Battle-door we have a large book about Thou and You; what it is in Latin, Greek, Hebrew, Syriack, Samaritan, Dutch, German, French, all Languages to me, saith he, is dust, who was before all Languages were. O Blasphemy! the whole of this Book is a Cheat: this Fool understood not English, much less what he wrote of, which was another's words. He could write Hebrew Letters, and many were hung up in Friends Houses to make them believe he did all by Revelation; an Ungodly Cheat.

I shall only propose to the Quakers a few Questions.

1. Seeing the Papists pretend to Infallibility, Miracles and Prophecies, and the Muggletonians too, why should you be credited more than they? Had any one man of you the gift of Tongues? George Fox himself, when he was sent abroad, when in America he sent for one Emperor and two Kings to Preach to them, they understood not his English, he was a Barbarian.

barbarian to those barbarians : if you say the Testimony was inward. — I pray be sure keep it there, trouble not us with it.

2. Can any Atheist or Papist speak worse of the Holy Scriptures than you? It is well known, *Sam. Fisher* said, *They were not capable of being but a Lesbian Rule, a nose of wax*; and askt this question, *How could any one be Infallible, that they were not a curning devised fable?* I have not seen his works in Folio these many years ; but I remember such playing on this subject (and that in verse too) as is not fit to be named.

3. How abominable is it in Disputations and Discourse, to use words, *Janus* like, with two faces or a double sense, one to quiet an Objecter, another to satisfie Friends privately? You are good at *Hocus Pocus* (the old phrase from the Papists, *Hoc est Corpus*, turning a Wafer into a Body) yet you will call a man Lyar if he repeat your sense, if not exact words ; should you say a Shilling, and I repeat it 12 pence, if to serve a turn, you would say you never said so : How often do Friends answer

answer to what is not asked, and evade what is? You sometime ask us, What Scripture for Absolute and Relative? yet use such words your selves.

4. How much are you unlike the People you were? *Muggleton* long since cursed you, *That your Visions and Revelations should fail: Blessed*, said you of old for your Quakings, *are they that tremble at my Word*; yet some said, *The Devil trembled in them*: What is he blessed then? Now you tell us, *That as when a man taketh Physick, he is much disordered in his Body till his distemper be gone; so you, till sin was purged out*: What have none that turn Quakers, for almost forty year past, any sin in them to be purged out, as well as the first Quakers? Nothing was more common at first then this Scripture, *They shall not teach every man his Neighbour, saying, know the Lord, for they shall all know me from the greatest to the least.* yet *G. Fox taught them every where*; and it hath been often said in Meetings, *Friends, you are to take notice, William Penn will be here next First Day. But*

how

How could they tell, on their Principle, whether he should be moved to speak to them?

I close this part of my Work, with the words of Mr. Rogers, a Bristol Quaker, he wrote a Poem, call'd *A Scourge for George Whitehead an Apostate Quaker*, in the close of which, he hath these words. *Let George Fox, and they that uphold him, Remember 'twas Jereboam that caus'd Israel to sin, and as his name was branded to Posterity so shall theirs.-- We cannot own them to be Head and Law-givers; their Church, Government, Orders, Canons Ecclesiastical, are become a Reproach, Taunt, By-word in the Nation, as a just recompence of their Pride Apostacy and deep Hypocrisie.*

The QUAKERS

No Apostates,

Or the Hammerer Defeated, &c.

Examin'd.

MY Learning is talk'd of by this Man, to make Trophies for his Victory, yet it seems my Arguments are light ; If by light, said one in the like case, you mean clear, I wonder you cannot see them ; if by light you mean trivial, I wonder you cannot answer them. I thought I had in my first Book so smitten the Quakers, that I need not to have smitten them a second time.

Because Repetitions are tedious, especially of Impertinencies, I shall not trouble you with many of his words ; neither shall I *actum agere* of what is my own.

I see I have so broken their Teeth
that

that they cannot bite, though they can bark.

This Man of impotent malice, having lost his reason, falls a Raving and Lying prodigiously beyond all Men, as shall be proved : I had taken no notice of him, nor *W. C.* the Church-man, had it not been for my foregoing work, being the feeblest Adversaries I ever had. *Reader,* know for the veneration this man and some few more seem to pretend to for the Scripture, it is nothing ; they deny it to be the word of God any more than their own Books, which are *Writings of Truth.*

Are they good subjects that deny King *William* to be Lawful King of *England*, because they grant him lawful Prince of *Orange*? As vast a difference is there between the light of Nature, and that of Scripture, as between the light of a Glow-worm, and the light of the Moon in the Night time

I brought a writ of Error against the Quakers, and see how frantick they grow ; their Errors are so many, that if one should ask a Quaker, *What is thy Name?* instead of the blasphemous answer

answer of one, *my name is, I am*; he might reply in the words of the Demonaick in the Gospel, to *Jesus, Legion, for we are many*; ask their *Principles*, one tells you one thing, & another, another, and all from the same Infallible Spirit; nay, the same man shall transform himself into several shapes; they cannot stand before Scripture or Reason; when the Sun appears, the night of Bats and Owls is come.

I profess my self to be ashamed to meddle with this Accuser, who is so Infamous for Lying, that all the world can confute him: The Papists in their Casuistical Writing, have asserted, *It was lawfull for a Priest, if suspected and taken, to say or swear it before a Justice of Peace or a Judge.*

Quest. Are you a Priest?

Answ. No, that is of Bacchus or any Pagan God.

Quest. Did you ever read Mass?

Answ. No, that is not with a design to tell you of it. &c

They can deny at the place of Execution any Treason or Murther, and say they are as innocent as the Child.

to

to Night born : Why ? because forsooth, they have been since absolv'd ; nay, if occasion be, that they dye Protestants too ; that is, they protest against the rigouries of the times.

It was well said of Mr. Mead (the true English-man, in the late Reign to his Immortal Honour) when Sir D.C. told him of the Quakers Knavery about five years since in Bristol, in cheating the King (a piece of Roguery too long to relate) the men chosen, as the best of them, by his Majesty's order, to decide the matter, were so vile, that he said, *thou hast them upon the hip, spare not a man of them.* — B. C. is a Foxonian Quaker, I deal with him as such ; not a separate Quaker, these roundly answered to Dr. Lancasters Questions (Bp. of Londons Chaplain) about Christ, &c. when the Foxonians did it sophistically ; the Separate ones answer'd well to all the questions from Philadelphia in Pensilvania, when the Foxonian ones there refused to do it ; they swallow all that Fox once laid, and now Penn, without chewing : To Revile and Curse is Common ; Oh ! what pu-

*putrid stinking words come from the mouths
of the pretenders to Pure Breathing?*

No doubt when some of the Quakers, Fellow-Heathen in America, hear their hard character of the best Ministers with us, they think we are like Canabals, or like Infernal Fiends.

Some when they drank of the old doctrine of Christianity, desired not their new. 5 Luke 39. but said as he of the wine, *The Old is better.*

Deism is now a thriving weed in England, and Quakerism is of kin to it. *The Deist* (observe) and *Quakers* are very friendly one to another: how writes Mr. Norris of *Love to God as Creator, Benefactor;* Why not *Redeemer?* I have been ask'd the question, *Is he a Deist?* I do not say he is; this is he that hath written so favourably of the Quakers to his perpetual shame.

I am informed, the Quakers Preach more a crucified Christ within a year or two, than ever they have done this thirty year. Well, *G. Keith,* and other Reformed Quakers, have taught them to speak well, but have they yet taught them to think or believe well? They say

say no, All but meer Tricks: Ignoramus Whitehead now Preacheth, Christ's Body is in Heaven that was once in the Grave. Well, if you be Inspired Persons now, you were Impostors once.

Now for some of B. C's Assertions, the naming of which is enough, or more than enough for any that have read my Quakers Impostors or Apostates, proved from their Avowed Principles and contrary Practices. he saith, That he found not Truth or Sense till he came ro p, 62. of that Book. That the Bristol Quakers never left their meeting in the last Persecution unless when Sick, &c. not Lawrence Steel, or others. That the Quakers generally bow not to men, &c. That George Whitehead and William Penn did ever bear their open Testimony, that in my boe I grant the Quakers are more just than others, and careful not to tell a Lye. That I plead for Lying as a Lawful thing.

That I bring 2 Tim. 15. When I call to mind the unfeigned faith that dwelt in thy Grandmother Lois, &c. as a place of scripture for playing at Bowles and Ninepins: These and many more things, I dare be bold to say, He knows all to be false.

false . He must have a face of brass that asserts this . No wonder Quakers cry shame , and Mr Penn sent me so civil a Message to disown ^{his being concerned} since the Cry about it . This man hath cut the throat of their cause . If I prove they Bow , I prove them Apostates , on this mans Confession ; then Penn is an Apostle ; and the Quakers so , and B . C . himself so , and that since he wrote this Book , as well as before , as Quakers themselves confess .

Other things I shall Reply to ; That I had a fit of Love Melancholy , made my Confessions , and put up in a Mad-house B O X . Hence I am call'd what he pleased times without number ; as he had this from the Devil , so I suppose W . C . from his Book : if this be false , if I never was one hour in any such place , What Defamers are these ? Who shall believe any thing on their Evidence ? as all my Friends and Enemies too , acquainted with me , know these stories to be some of the most Impudent Falshoods that ever were written , as I declare they are , and I never heard the stories till now ; so I say , as in

the Epistle, I will give Five Pounds to any man that shall prove it. I hope no Ministers, for my sake, will regard what these Monsters, not Men, say of them, and People not Regard.

That R. V. denies, That he confessed to me, their Minds were changed, about leaving the place of Publick Worship in time of Persecution. That Monsieur Whitehead, denies he expounded Solomon's Fool for a Holy Man. Who so is Simple, Prov. 9. 4. Give me any form of Words as an Oath or Protestantation before God, I will use them, That I heard both these two things with my own Ears; the Cretians are alway Lyars, and so are the Quakers. Should I say, I this day saw a Quaker carryed along Drunk by six Men, holding his Hands, Legs, Body, that I never saw none so carryed but he, I care not for their denying, when so many Spectators know it True. That he knows not the story of the 40 days Fast, &c. Never heard you of Mrs. C. of Plymouth? if her husband A. be alive, let him thank you, not me, you force me to it; I care

not to mention names, for reasons mentioned in that Book.

That *W. P.* denies the story of Mr. *Nicholet* whom he caused to be turned out of his place for Licensing a Book against Popery, in the Reign of K. *James* the 2d. Why had not Mr. *Penn* gotten this under Mr. *Nicholet's*, own Hand? Let him yet do it, it much concerns him; No, no, his guilty Conscience keeps him from desiring it, & Mr. *Nicholets* honesty & credit from doing it. That I say, *I have no men or books to help me, yet I write what I have read and heard.* Every Child, *B. C.* excepted, would know the sense of this; Did any one think, tho I am far from my Study and friends, I must forget all that ever I read and heard too?

That I said, *I would not propose a Question to William Penn, and yet did, about not serving Protestant but Popish Kings in Wars,* when the sense is plain, I proposed it not for an Answer to me, he being suspected to be no small Jacobite. And now the Guns roar, *Oh impudence & Falshood: The Lake for the Liar, and the Liar for the Lake, &c.* But what is for thee

B.C. thou impudent Publisher of so many notorious Untruths? nay, no end of them: as that I wrong the Quakers, to charge *them* with denying *Scripture* to be a Rule: Judge all men, Quakers themselves; *That to pray in Families and alone, is the known practise of Quakers, &c.* must be a notorious Untruth or Equivocation: What is it the Old shift, *mental Prayer?* no friend C. that is almost gone too. Seeing you so provoke me about *Barclay*, others remember the Words as well as I; & I declare, *He was once a Papist and served the Priest at the High Altar:* I am ready to prove his Confession of this, where, and to whom, had my challenge been accepted of: I am a Hundred Miles from my Study, I think it not worth while to go to *Cullington* to carry your Answer, who hast out done all men in Lying, by telling me in Print, *that Quakers generally bow not to men;* What will you say as one, *We bow not, but give a civil Nod?* Well, the Civil Nod was once called Bowing and condemned to man, as due only to God, and all in the name of the Lord.

I am not bound to follow thee B. C. in thy large discourse to make up somthing about Baptism and the Lords Supper; only was not *i Cor. i. 14.* &c. a notable place to prove it is out of door to Baptise, when *Paul* nameth whom he Baptized. did he go beyond his Commission? or acted he not according to *Mat. 28. 19, 20.* He gives the reason why he was glad he Baptized no more, *lest any should say I Baptized in my own name:* for some said, *I am of Paul:* Christ sent him not to Baptise, as his principal Work, for that was *to preach the Gospel;* Like that, *Labour not for the meat that perisheth* (not so much, or not in comparison) *but for that which endures to Eternal Life,* Labouring for food that perisheth, is so far from being a sin, it is a great Duty in all, and the neglect a great sin against the Law of God and Nature. *Mat. 28. 19* must be of water baptism, for man cannot baptise with the Spirit.

For the Syllogisme B. C. lays down (once condemned by the Infallible Spirit as a Heathenish Custome, hateful to a Christian) how knows he the Apostles Baptized not according to the

Form, Mat 28. 19. because we read not so ; besides,

What if Christ's Words be not a necessary form to be then used ; they that preach in the name of God and Christ, may do it without naming this in so many words, I determine not now but confute his Argument ; the Lord's Supper they say, *they need not* ; *the Substance is come to them* ; you wicked and Ungodly Wretches was not the Substance come to *Paul*, and other Saints at that time : what Substance is come to you, you Prayerless Worldly Creatures ?

Now how can this Man call his Idle Tale an Answer ? might I not have expected my Questions to *W. Penn* to be considered in Order ?

Q. 1. *About Perfection.* What I say of *Job*, *Asa*, *Paul*, None of my reasons here are considered ; if the Doctrine of Perfection be not True, they were Imposters, if True, Apostates, for they now Confess, *They are not Perfect* ; then say I of the Devil, for so they once said to us.

Q. 2. Of *G. Bishop's* Lookings Glass, if
the way

way of the Quakers was not like the Old Christians, He was an Impostor; if the Old way was good, they be Apostates

Q. 3. For Meetings, They left in Bristol their Publick Place, were taken in a Private One: Would in a good-Humour tell some of ours, how they stole a meeting such a Week d^ry, carefully going in and coming out for feare of Informers; Were they Apostates that did this? They that came out of Prison went no more Openly; O shameless Creatures to deny this, and call me Lyar.

Whitehead, when blam'd for not appearing in London as before, said, He could be of as good Use in such a Private Place; Was never in Prison in all the last Persecution, as I am credibly Informed; yet some w^t Act^s 9. 24. that had not been in Scripture Pauls being let down in a Basket, &c. Deny, and Deny as you will, I know you so well I will as soon take the word of a Seminary Priest or Jesuit about his Church, as yours about your Light, &c.

Mr. Vickris at his own House told me,

There was a Dark Day came on us cannot be denied: — Some were in Debt, Prudence was to be used. When I answered him, The Practice was Justifiable in it self, not in them. He was not in Debt, When I put him to it, he said, I believe their Minds were changed, else it must be bad as thou sayest. Then said I, Repent of bringing a false Message from the Lord, and do it no more, so we sat down good Friends, and talked of other things The Story of Elizabeth Serring and Dorcas Dole, is Notorious; did I name the Habitation of either of them, that you thus B.C. quarrel? Pray Look again.

Quest. 4. The Question is, About leaving Ministers for Humane Learning and following Penn for his. The answer is about Spiritual Learning. Was not Penn followed for his Parts? Had he more of the Spirit than the rest? No, say some Quakers, much less; others say he had none at all: Was not Latin, Greek, and Hebrew condemned, &c. Must I name things again and again, and still unanswered? My charge against Penn's being no Schollar seems to be granted.

Quest,

Ques^t 7. *About Boxing to men.* Thou tellest the Greatest Lye that ever was told the world, *You bow not*; you Quakers, Men, Women and Children, speak out; Is not *B. C.* an Impudent, Infamous, Ungodly Lyar?

Ques^t 5. *For saying one thing to Cromwel in the name of the Lord, and the quite contrary to King Charles;* I am put off, The *Snake in the Grass will be answered.* It will be a pure dish; it hath been long looke^t for; the answer you give me and others may serve a *Mentiris:* For my Questions they should have been considered, which I answered of the Reader, What is *W. Penn*? what are the Quakers?

I am told, How many of us promised Lives and fortunes to *K James*, I answ^re^r, *Too many, yet not so many as you imagine;* They that did, did not pretend to Infallibility, Inspiration, and I know not what: The *Bristol Address* was from them called Presbyterians; There were five of us in or nigh the City; this was the act only of one Man; all the rest of us (Ministers) protested against it; nay, One (now Dead) Said,

He could be content, they and their Posterity, shouid lose the Benefit of Law, who so shamefully betrayed it. I, and one Minister more, were in danger of being had at Council-Board for opposing the Court design: What a horrid Infamous piece of Flattery was it, to tell that King, That they nothing doubted the Security of their Religion and Property, knowing all proceeded from Mature Judgment and Rooted Principles &c.

1. Yet i. They kept Fast Days for fear of Popery and Slavery.

2. Then could K. James be no Papist, if he believed it Unlawful to Persecute Men for Conscience, in the common Acceptation of the Words; then had the Pope Erred, and a Council, and that in no small matter; but alas K. James knew Prosecution of men for Heresie was no Persecution for Conscience, besides, an Erroneous Conscience, was no Conscience Quia non est scientia &c.

3 The Addressers would say privately; All was but a Trick of K. James; No wonder he Laughed at them when they were gon, and P U A W'd-&c.

I have been every where, of late years

years, Plagued about those Scandalous Addresses. Some would call a *Second Judas*, a *Second Cyrus*, and the Destroyer of their Countrey, the *Repairer of their Breaches*. Well done *B. C.* to call them that did it to Repentance, I have called on them; all little enough.

Now Friend *C.* let me ask thee a few Questions.

Was it not shameful to censure me and another man, for not putting our names to our Books, and thou never put thy name to thine? *I* gave it out to all I was the Author.

May I not debate the matter with Jews Mahometans and others, and yet be conclusive in the Doctrine of Christianity? Why Child, what ails thy Noddle?

Is it proper to censure me for being Comical, after I gave my reasons, and they not considered? p. 6.

Is it true *W. Penn* Expounded on *Mat. 18.17. Tell the Church*, a sense denied in one place, confirmed in another; to serve a Turn (I see there was a little Mistake in putting the names of the Book) could not so great a Lyer as

thou, that talks of my being once in a mad-house ; that deniest Quakers Bow ; Couldst not thou have said, Some Enemy, or the Printer, or others, put in those Words, or that some Letters accidentally junpt together and make these unhappy Sentences : Where is Inspiration now? when he was lately told some Quakers deny any Body of Christ in heaven, &c. He said, they were Ignorant tho Sincere : What friend William, is the Light and Infallible Spirit come to this?

Did I say in my Book, *The Quakers were more humble than others?* &c. Away thou shameless Man ; What wilt thou say next ? Or that, *The Quakers were more Just than others?* No, I did not so wrong them ? Did I not give a true account of *Barclay* about the Light ? p. 79. Look once again.

May not Perfectionists, long continuing so, at last reform, and so God be merciful to them in their Conversion, be a proper Petition : I am not used to deal with such silly Arguers.

Suppose I should plead the cause of him that wrote the story of *Henry Windor* ; let it not displease, seeing he was

was joyn'd with me; who he is I know not.

He is said to be worse then *Mad*, worse than the Hammerer: why? the two Quakers that came to *Henry Windor* and his Wife from the Lord, that they had Murthered a Child and must dye, & the Spirit would appear in the Court: They were Melancholly or *Mad*, says *B.C.*

1. They were owned by the Quakers before, in and after, to their Death.

2. This Madnes was not discern'd by the Justice or Judge, or Quakers or others, but the Quakers clos'd in with them.

3. If any thing falls out as they say, They be the Lords Prophets; if not, they were then mad. Was *Sollomon Eccles* Mad when he Prophesied falsly to *John Story*; not when he prophesied of the burning of *London*, of which Friends took no more notice then the Men of the World, and so never mov'd their Goods, saying, It was a *Delusion*? Was *W. Penn* Mad, when he prophesied against *Thomas Hicks*? For the story in *Bristol* of a Quaker that said, Thus saith

saith the Lord, give the man his Rope again; it is denied; so is every thing else; but I pray, Why not as well as when *G. Fox* was about to Eat, *The word of the Lord came unto him, saying, Eat not.* — as before.

Now *B. C.* to humble thee, if it may be, for thy Folly and Falshood; I will suppose, I should apply my self to thee in the same Language thou hast done to me, and with the like Falshood, What wouldest thou say of me? what many now do, and many more will of thee: Suppose I should besprinkle thee with some of thy Oratory to me and another; *Thou Impostor, in thy Colours, fit for Box or Bedlam: in thy Youth thou wert burnt in the hand at Bristol for a Highway-man; yea, thou wert Pillored, and thy Ears were cropt off for Sedition:* Thou refusest to Preach to the Quakers under Five Hundred a Year. None of my Friends in Bristol ever deserted St. James's Back, &c. in the last Persecution; and I will prove it, for it is well known John Weeks was committed to Prison; therefore neither he, George Founs, Samuel Winney nor I, did ever refuse to walk

walk up and down the City on week days, or to Preach in our Publick Places to a thousand at a time, Lords Days. O thou Impudent Man, Mad-man, &c. Thou didst prove the Unlawfulness of Bowls and Ninepins from Mat. 1. 2. And Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his Brethren. He must set up for the trade of Lying, that doth it more than thou; every leafe is full of Nonsense: None have so much the command of the Peoples Purse as the She Speakers; yet to avoid Reflections as much as may be, I have thus spoken to thee, &c. But there is no end of this; should I thus do, might I not fear as Cain; you had as good cut off a man's arm or leg as thus defame him: Well, one consideration is comfortable, a Quakers word is no Slander.

You have been known to be Notorious Lyars in your highest Pretences, your greatest Speakers.

I had almost forgotten to tell the Reader, that B. C. in the name of Friends, says, *As Scripture contain the Word and Command of God to us, so they are the word of God, &c.* No more need

to

to be said ; your cause is gone : I therefore declare my work lies with Mr. Penn, to him were my Questions sent, and seeing he cannot answer, and therefore wisely attempts it not, I intend no more to answer such scribblers as *B. C.*

I leave you with St. Paul's words, Gal. 1. 6, 8; 9. *I marvel you are so soon removed to another Gospel ; but though we or an Angel from Heaven Preach any other Gospel unto you, then which we have Preached unto you, let him be Accursed ; as we said before, so say I now again, if any man Preach any other Gospel unto you than that ye have received, let him be Accursed.* Which words have been wisely and seriously used by some Ministers, when Quakers have come from far to them to deliver a Message, forsooth, from the Lord, against the *Outward Word, and Outward Christ, and Outward Baptism, and Outward Supper.*

Now

Now for the Man of Wit,
Civility and Learning ;
the Author of,

*Trepidantium Malleus, Intre-
pidanter Malleatus :*

Or, the West-Country Wise-A-ker,
Crackbrain'd Reprimand, to a late
Book call'd, Mr. Keith no Pres-
byterian, nor Quaker, but
George the Apostate. Hammered
about his own Numscul, being a
Joco Satyrrical Return to a late
Tale of a Tub, emitted by a Reve-
rend Non-Con, at present residing
not far from Bedlam, By W.C.

Now Monsieur, I hope I have
pleas'd you to the heart; and no
more will you send a Hue and Cry af-
ter me for taring away a Rag of the
Title of your Book.

What

What a Blustering Title is here? I must not examine its Grammar or Oratory, because the Writer is a great stranger to both, as will be soon enough discovered: In the mean while, I remember I have heard that when K. James I. was about to Knight one Williams of Essex, he asked him, what his Christen Name was? He answered, penny ruden buden budibras penny knip knap clip clap clun clap, I think, said the King, the Old Nick was thy Gadfer that gave thee such a name; Sir Ruden, I cannot tell what, Williams, arise, said he: whoever gave him his name, let the world judge who made your Title for you, who is the Father of Eye, the Slanderer of the Brethren: Well, Mr. Trepidantium Malleus, Intrepidantur Malleatus, I can't tell what; let me parly with you; Empty Casks make great Sounds: Your Title, that Blazing Comet, doth it presage any mischief? certainly its own disappearing. You tell the World strange news of me, that I assure you I never heard till now. Had you it from the Infallible Spirit and Writings of Friend B. C. of my

Love

Love Melancholy, and being at Box, mentioned and hinted 10 times in your little Pamphlet? Always on the same Tune you know what Creature is so: When was this? when was I at Box, or any such place? Oh I have hit it, it was when the Presbyterian said, If ever Jesus Christ was D—— it was when he made the Lords Prayer; which W. C. makes no bones of to write plainly, though a Turk would hardly write so of his Mahomet: — What will not Church and Quakerish Jacobites say: W. C. a Church-man, he says, and perhaps the first letter may stand for Wicked. Well, Mr. W. C. you Wicked Churchman, I promise any of your Brethren, Five Pound, if they can before me, prove your Charge: You say, You are afraid, lest by answering me, you should be forced to go to Bedlam too, &c. Sure here are bad symptomes of hastning there, but alone for me; and in the close of all, you anticipate an objection to your Readers.

What think you Sirs, am not I almost as mad as my Antagonist to answer his rambling stuff? How doth W. C. answer

fwer, by granting the thing, but promising Reformation; *Excuse it this once, I will trouble you no more:* Well then, *You have been once mad;* if this be granted, your Readers are mad too, if they regard such a mans promise out of his fit, much more if in it.

I never heard what the fate was that befel me for my *High Demands for Preacking;* Had you it from B. C.? you are grown a great Church-Friend to Friends; you write of Mr. Penn, Mr. Whitehead and other Quakers, with great veneration and devoir, and have many a good word for them; *They Allegorize not away the Literal Sense of Scripture;* though it is so notorious they have done it often; though to serve a turn, they shall call for the Literal Sense, *Take it up, look on it, lay it aside again:* but Mr. Keith and I are both fit for *Bedlam;* it is pitty the *Hospital in Moor-fields should part us,* &c.: Nay, which is more strange, Mr. Bugg, a Reformed-Quaker, and now a Zealous Pious Church-man, cannot escape the Lash: *He, Mr. Pennyman and Mr. Crisp left the Quakers on dis-*

disgusts, and particular Pecques ; why had you not told what they were ? for fear of a Confutation : All know they left them only for their Blasphemies, Heresies and Abominable Practices.

But that which is almost unpardonable, is, your Vilifying the Man whom all the World Admires, an high Episcopal Man too, the Author of the *Snake in the Grass* ! All that wrote against the Quakers before, play'd with them, till he wrote that unanswerable piece. p. 17. *That his writings are collections of those Gentlemans before named ; which is, say you, as if we should take an account of the Presbyterians from Bishop Laud or Heylen ; or of our Church from Bellarmine and Harding :* Well macht Mr. Churchman, say I, but the mischief is, his Collections are not in their Books ; in good truth Sir, you might well ask your Reader, *Whether he did not thinke you mad ?* Mr. Snake consulted the Authors he cites, and it would have been a most Injurious Charge to so great a Man to be so unworthily Reflected on, had it not

been

been by such a D— as all must see that are Schollars, and read your Book.

He, Mr. *Keith* and I, in our *Three New Ways* of Dealing with the Quakers, help not one another to Materials: after you censure us all, as if Fools or Madmen; you tell us, *Such Fools as you think to make Fools of them (Quakers)*

You ask us, *How doth it appear Mr. Keith is Reformed?* He desires you to appear, so do I; there is no end of Printing in your way, *Cite at large*, and then displate what is the sence of this word and that word; but neither you, nor *William Penn*, will meet Mr. *Keith*, or me; Come forth you Cowardly Defamers, shew your Faces if you dare.

Because Mr. *Keith* changed not in any one Article of Faith, may he not therefore be changed in other things? You say, *You see as a looker on, That the Joy of all Ministers about G. K. is groundless, and they be all mistaken:* What is the Bishop, Lord Mayor, and Clergy mad too, as well as *G. K.* and *Trepidantium Malleus?* Conformists know

know not who you are: You seem to own your self to be a Jacobite, though not a Socinian, and that I have hit the mark about your being paid by the Quakers for the Service y u do them, and ask me,

Why may not I as well as Dr. Stubbe?
 It is an old question, *Why may not one man play the Knavε as well as another?* Perhaps you are of the opinion of H. P. in the time of the War, when one call'd him Knavε, said, *If thou wert not a Fool thou wouldest be one too now:* Yet you tell me, *I would unsay all I have written against the Quakers, for Money:* Well Brother, I am then no fool, tho' so often call'd so: You ask me, *Whether when I had a Priviledge Place, I ever put on my Surplice?* No Sir, when I was at the worst, I was never so Mad yet, as to put my Shirt on all my Cloaths; I will not only as soon, but sooner take *Du Moulin's Fools Coat*, which though he would wear, all would not; *Would not a Fools Coat well become a Minister of the Gōspel?* when I was a Preacher at Brislington and Charleton, *I had Presbyterian Ordination;* *I baptizēd according to the Directory;* *I Catechised in*

in the Church, in, What is the chief end of Man? &c.

Mr. W. Churchman tells me, He could prove G. Keith's Questions to be Propositions, if need were. — He can say more of the Aberdeen business then I do know, or are like to know for him; is a fine way of answering: I ask you one question, Whatever place Mr. Keith Allegorized in Scripture, Did he once disown the Literal Sense? this his Adversaries, you plead for have done; though sometimes they would own it Politickly; Shew one place where he is guilty here?

For your Citations, *It is no more a Body of Flesh, Blood, and Bones when it Riseth; then say I, Not the same Numerical Body: He ever own'd it the same for Substance, though not Qualities: What think you of the substance of the Egg, and Chick coming of it? Of Rain, when Ice or Snow? So his other, is not that Flesh that shall be raised; the Apostle saith not, That Body, &c. Cor. 15. 27, 53. Yet this Mortal shall put on Immortality: How shall it arise? Various opinions are about*

about it, among them that are found in the Doctrine of the Resurrection.

For your great Contradiction, p. 13. about *Faith in the Son of Christ*, as universally necessary to Salvation: and yet True Christianity may subsist without the Churcledge of Christ in the Letter., he says, I keeny know little of the History of Christ, since Birth, manner of Life and Death, that doth not know him to be a Mediator and Saviour; and how far God may even to Heathens, discover a Mediator, before they dye who knows? You have many in your Church, and too many in ours, that assert more than this, That Heathen Turks, &c. that never disown their Mahomet, may Love God and be Saved: are these Apostates too? For that is my Question; not whether G. Keith wrote Unsoundly at one time, or contradicted himself at another: For that mistaken passage in his Exact Narrative, *He had not changed in one Principle of Religion, for Thirty Year or more:* He did not mean by Principle, Opinion, as you seem to understand him, but Article of Faith: Sure he confessed before, his Change in Opinion about many things.

things, as Matthew 28. 19. but he was Baptized himself in Infancy, which he owns, &c.

You tell us not what bitter Expressions he once dropt against Presbyterians and others, but in the general, Hard ones; only that he call'd you ^{is} Prelacy Limbs of Antichrist, your Ministry, Ambitious, Lordly, without Zeal for God, and you bid me look in his Books.— Why Sir, I thought you had known that not only G. Keith, but the Scots Presbyterians, Rutherford, Gelaspee, and many others, call'd them so too: and at home the Anabaptists, and some Independents and Presbyterians themselves have done the like: Doth this prove them Apostates? No, no more, nor so much as the names you give our Ministers and Meetings, too gross to foul my Paper with, prove you to be so: For Election, I take him to be more sound than you, your Citations of him & your joques compare together.

If you prove him a Corrupt Man, a Man that had forgotten himself, and dropt an Unadvised word at Turners-Hall, I had not been his Voucher; but

an

an *Apostate* he was not by any Arguments of yours, and therefore you a Libeller ; what your design was in that abusive Pamphlet, he that runs may read : I know he hath corrupt notions many and great, and yours of the New Church of *England* (Remember there I keep, not the Old one) not few or small ; how I have proved that, I need not tell you ; so well, you thought it not safe to Reply, but only rage, *You Ungrateful VVretch, &c.* I profess, when I look upon my *Reprimand*, I wonder how you could call your Return an Answer ; Was it Ignorance or Malice ? perhaps both ; but no wonder when you tell the Quakers, that I have written nothing to purpose against them ; I suppose you do not, cannot think so : Why answer you not my Questions to Mr *Penn*, he could not, &c. attempted it, but hath ruined their cause, and advanced mine, by making Lyes his Refuge, which I suppose makes Mr. *Penn* disown any hand in it.

I say it again, My work was not fully say ~~say~~ G. Keith, nor whether he had,

contradicted himself, but to detect W. Church-man's design, which was to strengthen the hands of Penn and the Foxonian Quakers, to wound the Separate Ones ; this is obvious to any Sober Reader to be his Design : Did G. K. ever reject the Literal Sense, as they often did of Scripture ? If he said Christ within was the Object of Faith ; did he say only as within ; denying Christ without to be so, which all know the rest did times without number : I am glad we have him so far, I wish more, I doubt not he is C^ripable yet not so vile as W. C. makes him ; he will shortly answer for himself.

Further, W. C. proves him an Apostate by denying Election, &c. I replied, Then are the Arminians Apostates, which is to be abhor'd by Sober Men : He says I am no Arminian, No, and yet joques after B. C. and sports himself with you of the Election of Grace ; t^h Reprobate *VWorld* ; you bishes of Grace ; which Pious Sober Arminians do not : Well, if he be not so, are such Arminians as appear in a great Figure, and who are numerous in the Church of England, Apostates ? I proved at l^t an,

the New Church of *England* is an Apostate Church on his Principles, not mine: I am answered, *You are an Ungrateful VVretch to reflect on that Church that gives you your Liberty*: We humbly and heartily Thank His Majesty and the Parliament, for continuing the Liberty we had before, but will you not thank us for helping you to secure your Liberty, by joining with you to effect the late happy Revolution: How odious would it have been, after all, to have made our Circumstances worse than King *James* did; yet to be plain, *Had not he given a Toleration, we might have been to seek for it for some of you*: Suppose a Man on the Highway is full of Rage, Beats me, takes away my Money, and was about to cut my Throat; there comes a Highway-man to destroy both, he calls for my help, we kill him, he cuts not my Throat after all, I am beholding to him I confess; but is this an answer to my Objection, *Then is this Church an Apostate Church, &c.* which I have abundantly proved, consequent to his Opinion to say, *You are Ungrateful*. — and never

answer one of my Arguments; Is this Disputing? — The Title of my Book shews what I designed, not a Vindication of *G. Keith*, against all his Citations; no, but to convince *B. C.* of his feeble Arguing about Apostacy.

In what sense Baptism with Water is & is not a *Fundamental*; I shall take no notice of an old objection, when my answers are not considered: Let him read once again my *Reprimand*.

Mr. *W Churchman*, you tell, *What care you should take to keep G Keith out of your Church*: I pray let him attempt first to come in: We do not see he is in such hast: you say, *You will not so easily take Members*. — I grant according to your good old Constitution, you should not: We might be agreed about Communicants; but according to the practise of some Innovators, this Body hath for scores of years lost its Purgative Faculty, and therefore is so unhealthy and giddy, by keeping in those Dregs that should be thrown out; you now take and keep Atheists, Adulterers, Swearers, Ignorant Persons, notoriously visibly such: this is its Discipline

cipline corrupted as well as Doctrine, for its Doctrine *it is one of the best Churches upon Earth*: You ask, *Why leave me the Church of England?* I affirm we cannot find it, you have left it, as I have proved in my *Reprimand*, clearly, fully, abundantly, which you reply nothing too, and I love not *Eandom Cantilenam*.

Well, *The Presbyterians Persecuted in New England*, say you, Whom? *Blasphemers of Christ, Cursers of Magistrates in the Streets, False Prophets, &c.* Obj. *In Scotland now*: What? such as were found in *Popish Cabals*, that say, *Their Interest and Religion is concern'd in the bringing in of K. James again*: But your Church early Persecuted B. Hooper for not wearing a Surplice, who honestly condemns all *Symbolical Humane Ceremonies in the worship of God*, in his Preface to his Savory Exposition on the prophesie of *Jonah*: Fox, that Glorious Martyrologer, was a Non Con: Famous Mr Cartwright, and many more, such, must be involv'd in trouble for a few Popish Trinklets: Wete your *New England or Scottish Saints* such as

these? Are your now Martyrs taken up and sent to Goal, for being in a Corporation, or within 5 miles of it? Ruin'd for not coming to their Communion? &c. It is not the Suffering, but the Cause, that makes the Martyr, for when Christ was crucified, two Thieves were crucified with him.

Did ever any Presbyterian persecute as your Brethren? Who countenanced Sham Plots? By whom was Stephen Colledge Murthered? Who condemned him and rejoiced at his death? I speak the more freely of him, because I was with him often after his Sentence, and before his Execution: Who believes he came to Oxon with a design to seiz the King? What he, and he alone? It is well known what the Earl of Anglesey said: Could my Lord Howard, after his Pardon and Discovery of another Plot, confirm this? No, he knew nothing of the Shaftesburian Plot: Mr Colledge, with a shower of Tears, solemnly protested to me, when I beg'd his silence if in the least guilty, *I never expect mercy from God, if I was guilty, or know any man to be so* that

that way: Such Sham Plots, put some on real ones, which indeed were not successful, as your Plot was against James the Second.

I dare say, you cannot believe it, say what you will, *That the Presbyterians rail'd as much at the Quakers, as the Quakers at them.*

Neither can you think the Lords Prayer and Ten Commandments turn'd into verse by me, so bad as you say: Pray read, how your Church hath done the Lords Prayer, at the end of the Psalms, approv'd to be Sung; if mine be *Uncouth, Rhime Doggrel, Prophaning of Scripture*, yours much more; so I challenge any man to take the substance and words of the Ten Commandments more exact in one stave or eight lines; others approve and more than so, but you will not any thing that is mine, and for that reason, because mine.

I suppose some in *Redlam* have talkt better then you, or some others yet out of it argued more subtilly; I have heard of Mr *Widdows*, famous for a Tract of Natural Philosophy, that be-

ing heard to make a great noise in such a place, some came to him and askt him what it meant? *The Devil*, said he, *hath appeared to me, and told me, he could prove I could not be saved;* *I told him he was a Lyar from the beginning, and would be so to the end:* *The Devil began Syllogistically,* *He whose name is not written in the book of Life, cannot be saved,* *but thy name is not written in the book of Life,* *Ergo thou canst not be saved;* *I told him, said he, my name was written in the book of Life, and therefore I denied the minor:* *so the Devil went on,* *The Scriptures is the book of Life, but thy name is not written in the Scriptures,* *Ergo, thy name is not written in the book of Life:* *I denied, said he, the minor again, and told him my name was written in the Scripture,* *he asked me where, I told him, Honour them that are Widows:* *indeed there is my name Widdows,* *so I baffled the Devil, and he is gone.*

Were you in such an Academy, or amongst such Collegiates, as you phrase it? perhaps you might hear things more Ingenious with your Ravings than now we do.

How

How is it you have not a word to favour the Quakers Prophesies ? Is it because you have such in your Church ? Arise ap Evan, that mad blasphemous Prophet : Was it before the VVars, that a Parson prayed, *Confound all the Enemies of thy Church and People*, a violent cough took him, when over, he thought he was in that part of the Pulpit Prayer for the Prelates, and so went on, *By what Names or Titles soever they be Dignified, whether the Most Reverend the Arch-Bishops, the Right Reverend the Bishops, and all inferior Priests and Deacons.*

You a Defender of the Church of England ! and take no notice of the Cassandraian Articles, Non Resistance, Bowing to the High Altar, not indeed, Book of Sports now ; thank our Meetings : Desire some one to answer for you, seeing you cannot for your self.

Now Sir, you would let the world know you have read more then Cato's Verses, perhaps the Sentences under, for you bring us Noble Apotheigems.

In ipso limine titubare omn' sum est

*Nullum reprobenderis vitii, cuius ipse
quaes reprobendi.*

*Fædares invidia est, et Authori inter-
dum perniciosa.*

*Ex me disces, quid ingenui homines fer-
re non possunt.*

O rare discoveries ! such as a Parson
paid, *Amor res est bona*, as St. Austin
saith : Perhaps you would convince
me, that you have yet your Grammar
by you, but all will not do.

Inspicentes est discere non putarem, &c.

Well, *Eris mihi magnus Apollo*, is
right.

De mortuis nil nisi bonum, and all
that follows it, was answer'd in my
Vindictæ and Reprimand too, therefore
I shall not answer now : Only, Are
not those you Revile every 30th of Ja-
nuary, Dead ? VVas not Dr. Owen
Dead ? who never swore to Richard
Cromwel, as Oliver, his son, lately af-
fared me : If I must, I will produce
the testimony of Dr Goodwin, Mr Jen-
kins, about *Evangelista Quintus* ; and
also of Mr Sydrack Symson, Dr Sander-
son and many others, whose little fin-
ger was thicker than my Loyns : We
are

are better reconcil'd than you think for, except a few men that talk as you write: You tell me of one that said of me, *I was fit for Bedlam, but it was as the Quakers say, Good Company.*

Mr Baxter was a Prodigee for natural and acquired Accomplishments, I never doubted, only he wanted the culture of better Education; he was a grave Man, of a sober life, full of life and motion, a hard Student, very Zealous, and of a Publick Spirit, one of the gravest Preachers upon Earth, which pleas'd me well; and I more believe he was a Good Man, than that *Origen or Tertullian* were so.

But the Quakers will (say you) take Advantage of my comparison between Baxterianism and Quakerism: that I suppose pleaseth you, why complain you if so? but others will see where they are going; whose Cure I hope and see, and could tell of great instances of Great Men already, were it convenient; I expect no cure of Quakers when others made a comparifon between *Baxter and Bellermine*: N-doubt Papists triumpht, What theno Protestants Reformed.

Be-

Because we are often twitted about some mens expressing themselves in these points, particularly Mr. Stepbeard; I declare I am well assured, that the *Sincere Convert* was never wrote by him; he gave this under his own hand to Mr. *Giles Fermin*, and told him, *He never saw it but once, and never desired to see it more;* this Mr. *Fermin* in censuring that Book, and Mr. *Baxter's Saints Rest* and other Tracts, with great depth of judgment hath told the world I also with them, disown Dr. *Crisp's* wild, unsafe, unsound expressions, and as it is a trouble to me, so it is to others, particularly some Worthy Congregational Divines, that some men, who seem to plead our cause, have dared to be his Advocates: How odious is it to hear some men, when reproved for idle walks about business Lords Days, to say, *Jesus Christ hath kept the Sabbath for me, &c.* and then cite Dr. *Crisp*; why do not such say, *Jesus Christ hath kept the sixth seventh & eighth Commandment for them,* and therefore they may Kill, Commit Adultery and Steal; such may as well say, *Jesus Christ entered into*

into Heaven for them, and that is enough, tho they never go there; we are content with Mr. Bolton's way for Distressed Consciences, Dr. Sibbs and others, without the Doctor's Wild Phrases.

But O wonderful! you have some verses out of *Ovid* too, but still mistaken

Quo me fixit amor, quo me vehementius uscit.

Whether the Printers mistake or yours, is a query with me, for the next verse which must be yours not his, shews what you are.

Hei mibi quod Amor non sit Medicabilis Herbis.

This strongly proves what you say, *Fools will be meddling*; I suppose you learned it not out of *Ovid*, but your Grammar, at the end of *Syntaxis*; look, if you have it, you shall find it thus.

Hei mibi, quod nullis Amor est medicabilis Herbis

Thou art not able to scan a verse is evident, that took *Quod-a* to be a spondee, when both short; now how

might

might I triumph had I but the tithe of thy Brutallity.

Seeing you love *Cato* so well, I will direct to some choice verses, and suitable ones too, as well as I can remember, without Books by me.

Virtutem primam esse putat compescere Lingua.

Had you remembred this and the next,

Rumores fuge, ne incipias novus Aut^{or} haberi.

You had never Printed your falie stories of *Box*, &c:

Fistula dulce canit, volucrem dum decipit auceps.

You flatter the Church of *England*, smile in her face and cut her throat.

Nam sine Doctrina virtus est quasi mortis imago.

There is for you Sir !

Now for some choice Sentences in Prose (*Erasmus* if you have learn'd so far) instead of your dull ones.

Si male dixeris pejus Audies : That you deserve tho not have.

Bete sapient, et Quercus concionantur.

The

There is for you and the People ;
now for his Echo's

*Quid agunt, qui ambiunt Sacerdotium ?
Otium, non felix si boni Literis ? Eris.*

Now for some Proverbs, *Ne sutor ultra Crepidam* : Had *G. Fox*, the poor Shoomaker, and you, thought of it, he had not set up for a Preacher, nor you for a Poet.

*Ante victoriam canis Triumphum ;
be sure play the fool no more that way :
Omnium borarum homo :* for the Church of England and the Quakers, at the same time too ? There is your man for you : *Afinus ad Lyram* : W. C. at the Poets.

Now I have stockt you, How often will you throw out these sayings ? I have read them in *Erasmus Adag.* and elsewhere.

You are coming on as a precious Youth among Friends ; *Sam : Fisher*, or *G. Fox* cannot go beyond you for Lying, in loathsome phrases, and hom-spun Sentences : Suppose I should, in your words, charge you as falsely as you me, Forty times, about Box or the Mad-house, &c. would you not (and all the world

world with you) say, I was a most Impudent Rogue : Suppose I should say,

You crackt brain; Mad man, in no degree Compis Mentis; you measure your own Corn by anothers Bushel (Learnedly Exprest) You Cur, you Yelping Cur, you make my worship smile; remember the Proverb about your charge of Amorous Passions, &c. the old woman had never sought her Daughter in the Oven, had she not been there her self: Remember how you were condemned for an Assassinator, and are shortly to be hanged: You got loose lately from a Mad-house, remember what you endured there: You were whipt about London-streets for cutting Purfes, as all know.

You Dunce and Blockhead, that write of Latin in Prose and Verse, and understand not a sentence of either: *You deserve to have your bones broken: Do you hear? Goodman Goose, Goodman Woodcock, you ought to be thankful that I am so favourable to you: Away you Blockhead, to talk against the Dissenters; I could answer you if I saw fit; you deserve a kick o'th' —*

Or suppose my Book bore this Title,
The

The London Wise-aker, Crack-brain'd
Apostate maker, proved an Apostate,
about his Numseul, being a joco Satyrica
return to a tale of a Tub, emitted by a
Reverend Conformist :

How should I expose my self instead
of you, as you have done your self in
stead of me ?

Who shall believe such shameless
infamous Libellers, as B. C. and W. C.
Brethren in Iniquity ? Had you served
some Men so, they would have ruin'd
you both ; but you have done it your
selves, as to your Reputations, &c.

I advise you read a Book over before
you answer it, and if you have not so
much wit as to speak sense, have so
much wit as to be silent.

The great Dean, *Thompson of Bristol*,
I remember once in the Church, asked
a Boy, before all the Congregation :

Quest. Who made the *Catechism*,
call'd Man's Chief End ?

Answ. A company of Perjur'd Pres-
byterians.

Quest. What did I do with one of those
Catechisms that that Prodigal Fellow gave ?
(That was *Trepidantium Malleus*.)

Answ.

Answ. You tore it in pieces, and trampled it under your feet: (*He did so in the open street.*)

Quest. What say they of it?

Answ. Oh that it is a most Heavenly Piece, &c.

Quest. But what say you?

Answ. They tell of the Trinity: — Distinguish between Justification and Sanctification, &c.

A Curate of his Preached on the 30th of January, on that Text, *He calleth the Madness of the People:* On went he to work, to prove, The People of England were a mad People, in that they chose mad Representatives to sit in Parliament; and he would prove they were Mad, in that they voted against the Succession of his Royal Highness the Duke of York; in that they sent for and committed to Prison his Majesty's best Subjects, particularly one now present (Mr. Thomson) &c. But, said he (as you to your Readers) You will say, this is a mad discourse; if I am Mad, said he, I am sure you cannot say as Festus to Paul, Much Learning hath made me so; the People smiled, and said, No, they would

would clear him there You Sir, write like one, if you are such, I also, and all that read your book, cannot but clear you too in that point.

It is too large here to tell the world of the manner of Mr. Keith's Convictions, of a Meeting in England, in Pennsylvania, &c. he hath done it.

Now, That it cannot be charged on him, That ever he denied Christ's Body in Heaven, &c. which the others did; & Curtis in Redding now still doth, Owns no Christ, nor Heaven nor Hell without him, &c.

Can it be imagin'd, W. Penn and G. Whitehead had not appear'd, when G. Keith call'd a Meeting at Turners-Hall, had they not known they were guilty? How many vain pleas were there to excuse their Non-Appearance?

I forgive you from the heart, for these Abuses; but were I Quaker, and you had so abused me in Print, perhaps I had made my *Fleshy Arm* to have smitten thy *Outward Man*.

I thank you for the kindness you have done me, Slander is sometime the greatest, that makes all, even Enemies, to

to Pity, and Pity paves the way for Love: and I suppose, your story about the Presbyterians, & the Lords Prayer, no one will believe for my sake; they that object against the use of it say, what I suppose you cannot answer.

It was made under the Legal Dispensation; that is, when Circumcisions Sacrifices, &c. were in force: nothing in it is explicitly asked in the name of Christ; if it be the Laudable custome of all the Churches to conclude a Prayer, or Grace, if never so short, with a *Through Jesus Christ our Lord*: Is this form proper for us now? *Hitherto you have asked nothing in my name, (implicitly) sure, what you shall ask the Father in my name (explicitly) you shall receive; after this manner pray you,* Ties to things, not words; Say thus to such a man, faith the Master to the Servant, He doth his business, though in other words; I will not say, whether the use of it be a matter of Liberty which lies between Sin and Duty.

Be so wise as not to talk of your Churches kindness; I was once to be Tryed on the 35th of Elizabeth; one was

was then questioned for saying, the Bible was good for nothing but to make men humour some, that he received the Sacrament in Spain as well as at Bristol, where they pleased for him ; that the Communicants in their Church, lookt like a company of Geese that were to be cram'd ; that he had nothing to do at Church but to see fair Women ; when this was heard, many were in a rage for questioning this Gentleman about such things as these, this was no Fanaticism, and believed that it was Spite, not Zeal, in their Brethren, that put some on complaints, which they found true.

Well, Mr. Jacobite (for all observe you deny not this, though you do your being a Church Arminian or Laudencian) - I pray remember what your friend Mr. Penn, wrote to Pennsylvania of Mr. Keith.

I am sorry any should quarrel with Honest and Learned G. Keith ; my Love to him, let him enjoy his Principles ; he shall want no encouragement from me, for I love his Spirit, and honour his Gifts, and peculiar Learning, Tongues, Mathe- matics and Platonick Studies ; yet to please

please others, Mr. Penn play'd the Proteus, and Excommunicated him in London, with such Zeal or Fury, that he said, He knew not whether he *Sate, Stood, or Kneeld*; yet had so much wit not to prophesie against him, as he blasphemously and wickedly did against others, which came not to pass, therefore Mr. Whitehead hath done that in these words,

Thus saith the Lord, Thou hast poured out great reproach and contempt upon my Servants and People, I will assuredly pour out great contempt and confusion up-thee. Yet we hope he will go to the Grave in Peace, as did Thomas Hicks.

You Mr. Wicked Churchman, who are such a Lying Historian, cannot you set up too for a Lying Prophet, and be talkt of as such, with Mr. Penn, and Mr. Whitehead, your dear Friends?

If it be objected by my Readers, why I have not been less facetious in dealing with my Adversaries, I have answer'd to it in other Books, and shall only add, Some think to give always grave answers to ridiculous Persons and Things, is to make the answer ridiculous too.

Well

Well, Sir, To draw to a close,
Whatever bad Properties I have (too
many) some say I have this good one,
To be easily Reconciled.

If we fall out, we must fall in again,
I know no other Remedy amongst
Men, unless those that by a figure we
call so.

If you please to come to my Lodg-
ings, I am plain without a comple-
ment, you go no where where you can
be more welcome; and the subject of
our discourse you shall choose, not I;
an Amicable Conference or Silence
about these things as you please: I
have often said, It is not falling out
that doth so much mischief in the world
(for that is to most unavoidable) but
not falling in again.

If you signifie your Reconciliable
Temper (for you seem to be too face-
tious to be malitious) be pleas'd to let
me know *when, where and with whom,* I
may wait upon you and kiss your hand.
Anger, saith Solomon, Resteth in the bo-
som of Fools: I am not in the least di-
sturbed by what you have done against
your self, and for me Eventually.

P O S T.

Postscript.

SINCE this Book went to the Press, Mr. Keith hath written a *Just Vindication*; and his long promis'd and long lookt for Retractions are now in the Press, and to them I refer *W. C.* and his Friends the Quakers. I declare I never read, nor never will, Mr. Keith's former Books, nor dispute what he meant by this word and that; for I stand by him no farther than he by the Old, though late Exploded Doctrines of Christianity: The Author of the *Snake in the Grass*, this day hath Learnedly appeared in his Vindication, against Mr. Ellwood (a Quaker) The Title of this Masculine Tract, is *Satan Disrob'd*, where he tells us, Imputed Righteousness, when examin'd, was In putted Righteousness: *Men need not seek to Jerusalem to Christ Blood*, Quakers have Printed, Ellwood says,

says, it was a mistake of the Printer too,
for whoever did go there to seek his
Natural Blood shed ; he says, they con-
demn them that plead for an *Outward*
Sanctification: Who of us ever said,
Sanctification was an outward thing :
a great Preacher among them on Jo. 14
said, *In my Fathers house are many*
Manchets, he applied it *White-bread*,
Fine Provision was in God's House: yet
all was by Inspiration : One Printed,
such a Friend was *Meeker than Moses*,
Stronger than Sampson, *Wiser than Solo-*
mon, *more Patient than Job*, *Harmless*
and Innocent as Christ himself; That
some pretended to come beyond the
Outward Christ, or *Jesus*: That *Isaac*
Pennington wrote to the Jews, and ne-
ver names the *Outward Christ*, but
the Light within : That they have
condemned going beyond *Yea and Nay*,
and attesting God to any thing, and
made such things Oaths, yet now have
consented to this Form, on the Parlia-
ments giving them this favour, *In the*
Presence of Almighty God, the *Witness*
of what I say: *As the Lord Liveth*, they
said was an *Oath*, yet denied, *W. Penn*
E fwoke,

Iwore, when he said, *As sure as the Lord Liveth*, because the word *sure* was added, which made it the Higher : Read p 45, 46. about Penn's Prophe-sie of *Thomas Hicks*, what Lyes and Folly was used to secure Mr. Penn from being a False Prophet, which no man can do, and this will be a stain and curse on his name : He names *T. Curtis* and others, that deny, or will not own, what Penn's followers are forced to say after Mr. Keith.— This Ingenious Author (on whom our Conform-ing Episcoparian slings dung as well as *Boo* on me (became once more an Advo-*cate* for Mr. Keith, who is his Intimate and Correspondent, *That nothing but Conscience induced him to this Change*, it being against his interest in the World, &c. They tryed Mr. Keith in Pennsylvania for His Life, about his Doctrine, and no doubt had put him to Death, had not his Majesty at the nick of time sent over a New Goverrour, *W. Penn* then Abandoning (the world too well knows for what) they there sent out warrants to seiz Printers and Publi-*shers* of Books against them. He tells

how

now Mr. *Pennymore* left the Quakers because they would not in *London* proceed against Friends for *Lying, Deceit, Uncleanness*, that was fully proved against them, whilst they would continue in the *Unity*: He proves *Cressius* the Dutchmans History of the Quakers very lame and defective, as about *Burroughs's Sufferings*, when the quite contrary was known, that learned Man was too credulous and believed their Lyes and publisht them: The Whoredoms of *Archer* proved, for which he fled, and here received; read in that Book.

I justifie the late hand of God on my mind and Body, after many years easel in both: But was *Spira* mad? Was it Mr. *Rogers* of this City so? Mr. *Treas* of Cornwall who pin'd away for a time? to name no others: Such as no *B. C.* and *W. C.* who Lye, &c. as if past feeling, are not so safe as *Spira*, of whom Mr. *Perkins* hath spoken favourably, and given weighty reasons, and Mr. *Baxter* more in his *Christian Directory*; no Scoffers know what lie between them and their Graves: A

tempestuous winds arise on a sudden
on Marriners, who just before were in
a Calm, and (it may be) at their Musick,
which may not only toss them, but cast
them away, and none can allay, but he
whom the Winds and the Seas obey ;
so may an inward Tempest do. — Re-
member that of David, *Search me O*
God and know my heart, &c. and that of
Paul, *Examine your selves, whether you*
be in the Faith, &c. for the best may say
as Heman, *I am even distressed by rough*
thy Terrors ; yet was he no Mad Man ;
None accused him of I know not what
Impieties ; neither doth my Consci-
ence Accuse of such idle stories, that
those men and Mr. Sylvester (like an
old Quaker) have set on foot ; none of
which I ever saw, and they dare not
face me : Is their cause good ? They
are Suspicious Commodities that can-
not bear the Light,

It is expected when Muggleton is
dead his Journal will be Printed also,
and his Prophecies, as some Muggleto-
nians tell ; yet Fox and he damned one
another as False Prophets times with-
out number.